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*Polybius.* Von RICHARD LAQUEUR. Leipzig: Teubner, 1913.  
Pp. 309. M. 10.

Professor Laqueur attempts to prove that Polybius rewrote his history in ever-expanding form until it reached the fifth revised and enlarged edition. He even has the courage to indicate what words and phrases were inserted in every chapter in each of these editions and promises a parallel-column edition of Polybius which will show at a glance the five different strata of work. Here, for instance, is Polybius iii. 30. 3-4 properly arranged in layers according to the author's directions:

διότι	second edition
εἰ μὲν τις τὴν Ζακάνθης ἀπώλειαν αἰτίαν τίθῃσι τοῦ	} fourth edition
πολέμου,	
συνχωρητέον ἀδίκως . . . . 27 words	} second edition
. . . . καθ' ἃς	
οὐκ ἔδει διαβαίνειν τὸν Ἰβηρα	} third edition
ποταμὸν ἐπὶ πολέμῳ Καρχηδονίου.	
εἰ δὲ τὴν . . . . to end.	fourth edition

The author pleads with the reader to work through his arguments before judging his book; but after the dreary labor, the plodder only finds that the arguments so often throw the facts into an incorrect setting, and so often reach conclusions not remotely justified by the premises that he has not even acquired any usable by-products of learning from the author's analyses. We can only hope that the book does not tempt a host of desperate doctorands into this infinite and wholly unexplored field of revisional stratigraphy; for this way madness lies. One turns with pleasure from Laqueur to Svoboda's sane arguments presented in *Philologus* (1913), 465.

BRYN MAWR

TENNEY FRANK

*The Cults of Ostia.* By LILY ROSS TAYLOR. "Bryn Mawr College Monographs," Vol. XI. December, 1912. Pp. 98.

*Cretan Elements in the Cults and Ritual of Apollo.* By MARY HAMILTON SWINDLER. "Bryn Mawr College Monographs," Vol. XIII. March, 1913. Pp. 77.

In these two Bryn Mawr dissertations we have another evidence of the important place that the study of ancient religion is coming to have in the field of classical philology. Both dissertations deal with large masses of material which are sifted and appraised with judgment and conservatism. Miss Taylor's purpose is to give a concise exposition of the literary, archaeological, and epigraphical evidence upon the cults of Ostia. She has no thesis to sustain. The objective nature of her material permits a more precise statement of results than is possible or permissible for Miss Swindler. Miss

Swindler deals mainly with prehistoric material, the exact value and interpretation of which is in a considerable measure still *sub iudice* (the interpretation of the scenes upon Mycenaean seals, for example). Her main thesis, nevertheless, is clearly argued and supported by the cumulative evidence of ritual, for whose Cretan provenance there is a strong tradition in the historical period. To the present reviewer it seems improbable that the discovery of the key to Cretan writing could seriously affect the validity of her general conclusions.

The dissertation upon the cults of Ostia consists of an introduction (pp. 1-13) and three chapters: i (pp. 14-45), "The Greek and Roman Gods"; ii (pp. 46-56), "The Cult of the Emperors"; iii (pp. 57-93), "Oriental Gods"; and p. 94, conclusion. In all three chapters the evidence is almost exclusively epigraphical and archaeological and mainly from the second and third centuries A.D. In the first chapter we have a discussion of the cults of Vulcan; the Capitoline Triad; Castor and Pollux; Liber Pater; Venus, Fortuna, Ceres, Spes; Pater Tiberinus; Genius Coloniae Ostiensium; Hercules; Silvanus; gods of the Collegia; minor cults. Here the evidence and discussion upon the cults of Vulcan and of Castor and Pollux are of especial interest. It seems probable, however (cf. pp. 25 and 26), that though the cult of Castor and Pollux at Ostia was fostered *by* the state it was yet a cult *for* seafarers, and recognized by them as such. In view of the proverbial indigence of sailors we should hardly expect votive inscriptions from them as a class. Miss Taylor lays too great stress upon the argument from silence. But the cults of the oriental gods were the most characteristic of the religious life of Ostia. The third chapter considers Magna Mater, the Egyptian gods, the Syrian gods, Mithras, other solar divinities, Sabazis, and Caelestis. Here the discussion of the relation of the *dendrophori* and *cannophori* to the cult of Magna Mater, and the evidence of the five *Mithraea* deserve especial notice.

In her introduction (pp. 7-14) Miss Swindler takes up the direct and indirect contributions of Crete to Greek religion and presents a summary of the widely divergent theories upon the origin of Apollo. We then have ii (pp. 14-43) an argument for the Cretan origin (or influence) of the cults of Apollo, Pythios, Delphinios, Smintheus, Amyklaios-Hyakinthos, Agyieus, Tarrhaioi, minor cults and associations; iii, "Cathartic Elements" (pp. 47-53); iv, "Musical Elements; the Hyporcheme, Nomos, and Paeon" (pp. 54-59); summary (pp. 65-70).

The core of the dissertation is chap. iii, which establishes the Cretan origin of the cults of Smintheus, Delphinios, Amyklaios-Hyakinthos, and Tarrhaioi, and the strong Cretan element in the other cults enumerated above. It is probable that Apollo at Delphi displaced an ancient oracle of the earth goddess at Pytho. It is by no means so clear as Miss Swindler assumes, however, that the ecstatic element in the oracle at Delphi belonged to the earlier earth oracle. This may be so, but Miss Swindler does not take suffi-

cient account of the strong Dionysiac influence at Delphi. Moreover, ecstasy appears to have been endemic in the cult of Dionysus (cf. Rohde, *Psyche*, II<sup>2</sup>, chap. ii, especially pp. 50-51). Ecstasy is not *exclusively* a Cretan phenomenon. Again, the cult of Delphinios, with which the ritual of purification was intimately connected both at Athens and at Delphi, doubtless had its main roots in Crete. It is dangerous, however, to assume an exclusive source in such matters. On p. 66 Miss Swindler herself recognizes that the advent of Apollo at Delphi marks the fusion of northern and Cretan elements into a great common worship. She does not, however, sufficiently consider the possibility of the existence of certain cathartic influences in the northern elements entering into such a fusion.

The day has not yet arrived for the final answer upon certain of the intricate problems of religious relationships suggested by this thesis. In the meantime, Miss Swindler is to be congratulated upon the skill with which she has presented, and in the main established, the case for the Cretan elements in the cult of Apollo. The chapter on the musical elements is a reinforcement of her main thesis.

Both these dissertations, then, will be well received by students of ancient religion, and represent contributions of value to the classification and demarkation of two important problems.

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*Gli Idilli di Teocrito.* Tradotti in versi italiani da ANGELO TACCONE, con introduzione e note. Torino: Fratelli Bocca, 1914. Pp. 298. 6 lire.

This is a translation into Italian verse of the thirty *Idyls* which are usually attributed to Theocritus. Most of the poems are rendered into line-for-line hexameters, but in half a dozen cases where this meter seemed less suitable a version is given in hendecasyllables. So in *Idyls* iii, vi, xi, xv, xxviii, xxix, xxx.

The text which is regularly followed is that of Wilamowitz, but there are not infrequent variations. The translation is scholarly and accurate throughout, and it is perhaps as faithful as any line-for-line version could be. At xviii. 8 the picturesque phrase *ποσσὶ περιπλικοῖς* is sacrificed to the meter. At vii. 23 the words *ἐπιτυμβίδαι κορυδαλλίδες*, which are usually rendered in English books as "crested larks," are interpreted as "larks that haunt the tombs" (*amiche a le tombe*). And a footnote adds: "Naturalmente, perchè in quei grassi terreni germogliano in abbondanza le erbe de'cui semi le allodole si nutrono."

The literary quality of Professor Taccone's work must be left to the judgment of his own countrymen, but his interpretation and discussion of the various *Idyls* will be of interest to Greek scholars everywhere. For